

# Contents

## Part One: Preliminaries

<b>I</b>	<b>Abbreviations, symbols, figures, and tables</b>	<b>2</b>
A	Texts . . . . .	2
B	Mathematical Symbols . . . . .	3
C	Other abbreviations . . . . .	5
D	List of Figures . . . . .	6
E	List of Tables . . . . .	7
<b>II</b>	<b>Introduction</b>	<b>8</b>
A	What this book is (not) about . . . . .	8
B	Definitions: Reciprocity, gifts, and altruism . . . . .	11
C	Modern perspectives . . . . .	15
D	Comparison as a method . . . . .	16
<b>III</b>	<b>Setting the stage</b>	<b>20</b>
A	<i>Trivarga</i> and <i>mokṣa</i> . . . . .	20
B	Old Indian Texts . . . . .	21
C	<i>Mīmāṃsā</i> concepts . . . . .	23
D	The four ages . . . . .	25
E	The four classes . . . . .	26
F	The <i>āśrama</i> system . . . . .	31
G	Grounds for litigation . . . . .	33
H	Property, giving, sacrificing, and gifting . . . . .	34

## Part Two: Indian (and other emic) perspectives on giving and taking

<b>IV</b>	<b>Vedic perspectives</b>	<b>40</b>
A	Reciprocity in Vedic sacrifices . . . . .	40
B	Singing and sacrificing for a fee . . . . .	42
C	Teaching sons in Vedic and post-Vedic times . . . . .	45
D	Rituals, Vedic and post-Vedic . . . . .	46
E	Contract-keeping and truth-telling . . . . .	47
F	Hospitality . . . . .	48

## Contents

<b>V</b>	<b>The king</b>	<b>49</b>
A	<i>Rājadharma</i> and five monarchical theories of state . . . . .	49
B	Praising the king . . . . .	52
C	Teaching the king . . . . .	53
D	Engaging in competition in front of the king . . . . .	53
E	The patron king . . . . .	54
F	The king's duties . . . . .	55
G	<i>Bali</i> for the king and the contest between the vital functions . . . . .	58
H	Taxes . . . . .	60
<b>VI</b>	<b><i>Dharmadāna</i> (Brahmanical theories of the gift)</b>	<b>68</b>
A	Causes, bases, components, etc. of giving . . . . .	68
B	The first cause: <i>śraddhā</i> . . . . .	69
C	The second cause: <i>śakti</i> . . . . .	70
D	Six bases (motivations) of giving . . . . .	71
E	The components of giving . . . . .	72
F	The effects of giving (in particular the worthy recipient) and the means of destruction . . . . .	75
G	The kinds of gifts and the types of gifts . . . . .	77
H	Special cases of gifts . . . . .	78
I	A difficult passage on reciprocity . . . . .	84
<b>VII</b>	<b>Diverse transactions</b>	<b>86</b>
A	Women as economic actors . . . . .	86
B	Services ( <i>śuśrūṣā</i> ) . . . . .	87
C	Unsuccessful transactions . . . . .	93
D	Partition of inheritance ( <i>dāyavibhāga</i> ) . . . . .	97
E	Debts ( <i>ṛṇa</i> ) . . . . .	98
F	Void and voidable givings ( <i>adatta</i> versus <i>adeya</i> ) . . . . .	101
<b>VIII</b>	<b>Buddhist perspectives</b>	<b>106</b>
A	Orientation . . . . .	106
B	Going for refuge and gifting . . . . .	107
C	Stories . . . . .	108
D	A simile for the giving triad . . . . .	110
E	Giving in the context of the bases of pure actions . . . . .	111
F	Less-idealised viewpoints on householders . . . . .	116
G	Taking what is not given . . . . .	119
H	Grounds for evil actions . . . . .	120

<b>IX</b>	<b>Seneca on <i>beneficium</i> and fellowship</b>	<b>121</b>
A	Preliminary definition of <i>beneficium</i> . . . . .	121
B	Giving with a friendly face . . . . .	122
C	Giving in line with one's means . . . . .	122
D	The worthy recipient . . . . .	123
E	<i>Beneficium</i> without the expectation of reciprocity . . . . .	124
F	Virtue and advantage in fellowship . . . . .	125
<b>X</b>	<b>Christian perspectives</b>	<b>127</b>
A	Giving charity without boasting . . . . .	127
B	Giving in line with one's means . . . . .	127
C	<i>Umbra excusatiunculae non excusans</i> . . . . .	128
D	Two-step donations . . . . .	129
E	<i>Fac locus Christo cum filiis tuis</i> . . . . .	130
<b>Part Three:</b>		
<b>Modern (etic) perspectives on Indian (and other) perspectives</b>		
<b>XI</b>	<b>The toolbox</b>	<b>132</b>
A	Models and theoretical predictions . . . . .	132
B	Person-to-person (Edgeworthian) exchange . . . . .	133
C	Impersonal (Walrasian) exchange . . . . .	134
D	Noncooperative game theory . . . . .	135
E	Shapley value . . . . .	137
<b>XII</b>	<b>Structuring the modern perspectives</b>	<b>142</b>
A	Patterns of giving . . . . .	142
B	Overview of the third part . . . . .	148
<b>XIII</b>	<b><i>Arthadāna</i> and <i>dānagrahaṇa</i> in the private realm</b>	<b>151</b>
A	Egoism . . . . .	151
B	Auctions . . . . .	152
C	... but exchange may go wrong . . . . .	153
D	Differing interest rates . . . . .	154
<b>XIV</b>	<b><i>Kanyādāna</i></b>	<b>156</b>
A	Five traits of <i>kanyādāna</i> . . . . .	156
B	Trautmann's classification of marriage . . . . .	157
C	Lévi-Strauss' universal form of marriage versus Parry's observation . . . . .	158
D	Matching grooms and brides in the cases of polygamy and hypergamy . . . . .	160

<b>XV</b>	<b>Marketing and competition</b>	<b>163</b>
A	Marketing . . . . .	163
B	Marketing for <i>ācāras</i> . . . . .	164
C	Marketing for prospective <i>pātras</i> . . . . .	169
D	Competition between Brahmins or churches . . . . .	170
E	Modern marketing theory from the <i>dānadharma</i> perspective . . . . .	172
<b>XVI</b>	<b>The king's givings and takings</b>	<b>174</b>
A	Presumptive taxation . . . . .	174
B	The king's compensation for theft . . . . .	174
C	Import and export duties . . . . .	175
D	<i>Bali</i> as a balancing mechanism in the contest between the vital functions . . . . .	175
E	The king's fear of disloyal subjects or officials . . . . .	176
F	Juridical aside: Varuṇa rule . . . . .	177
G	Juridical aside: judicial wagers . . . . .	179
<b>XVII</b>	<b><i>Yajña</i></b>	<b>183</b>
A	Actors and stages of sacrifices . . . . .	183
B	Premodern Indian criticism of Vedic ritualism . . . . .	185
C	Bloomfield's "critical" views . . . . .	187
D	The <i>dakṣiṇā</i> as a hybrid form of payment . . . . .	190
E	Hubert and Mauss on the function of sacrifices . . . . .	191
<b>XVIII</b>	<b>Thisworldly social effects of gifting and of not taking</b>	<b>192</b>
A	Anonymous giving in a homogeneous model . . . . .	192
B	A simple probabilistic model of <i>beneficium</i> reciprocity . . . . .	195
C	Common knowledge and rituals . . . . .	195
D	Outwitting and principal-agent theory . . . . .	197
E	Trustworthiness resulting from giving . . . . .	200
<b>XIX</b>	<b><i>Dharmadāna</i> (and Buddhist) perspectives</b>	<b>202</b>
A	The balanced gift . . . . .	202
B	The difficulty of giving in equilibrium . . . . .	203
C	A first attack on <i>śraddhā</i> and <i>śakti</i> . . . . .	205
D	Giving with transference of sin ( <i>pāpa</i> ) . . . . .	206
E	Trusted fruits versus discounted gifts . . . . .	207
F	Economic and moral feasibility ( <i>śakti, adeya</i> ) . . . . .	209
G	Gift-fruit technology . . . . .	210
H	Proactive giving . . . . .	212
I	Merit transfer . . . . .	214
J	Gifting without cost to the giver . . . . .	215
K	Altruistic conflict . . . . .	215

## Part Four: Retrospection

<b>XX</b>	<b>Conclusion: leftovers and wrapping up</b>	<b>218</b>
A	Diverse distribution rules . . . . .	218
B	The roles of Brahmins . . . . .	221
C	Greedy Brahmins? . . . . .	223
D	A secularisation process? . . . . .	225
E	The perfect gift . . . . .	228
F	Monetisation and the development of monism . . . . .	230
G	Revisiting Freiberger's classifications . . . . .	231

## Part Five: Appendices and Indices

<b>XXI</b>	<b>Appendices</b>	<b>234</b>
A	Pure altruism . . . . .	234
B	Matching grooms and brides in the cases of polygamy and hypergamy . .	236
C	Anonymous giving in a homogeneous model with productive receivers .	237
D	A simple probabilistic model of <i>beneficium</i> reciprocity . . . . .	238
E	Proactive giving . . . . .	238
F	Egoistic and altruistic conflicts . . . . .	239

	<b>Publication bibliography</b>	<b>242</b>
--	---------------------------------	------------

	<b>Index</b>	<b>257</b>
--	--------------	------------